

HYMENAEI:

OR

The Solemnities of *Masque, and Barriers,*

Magnificently performed on the eleventh,
and twelfth Nights, from Christmas;

At Court:

To the auspicious celebrating of the Marriage-
union, betweene *Robert*, Earle of *Essex*, and
the Lady *Frances*, second Daughter to
the most noble Earle of
Suffolke.

By BEN: IONSON.

Iam veniet Virgo, iam dicetur Hymeneus.



AT LONDON
Printed by *Valentine Sims* for *Thomas Thorp*.
1606.

HYMENEAE

OR

The Solemnities of

Marriage and Burial

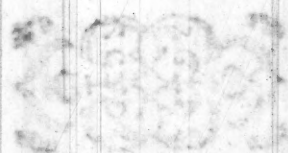
Magnificently performed on the eleventh
and twelfth nights from Christmas

At Court

To the audience of the
Ladies of the Bedchamber
the Ladies of the Chamber
the most noble and
the most illustrious

By James Thomson

London: Printed by J. D. B. 1726



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HYMENAEI.



It is a noble and iust advantage, that the things subjected to *Vnderstanding* have of those which are objected to *Sense*, that the one sorte are but momentarie, and meerely taking; the other impressing, and lasting: Else the Glory of all these *Solemnities* had perish'd like a Blaze, and gone out, in the *Beholders* eyes. So short-liv'd are the *Bodies* of all Things, in comparison of their *Soules*. And, though *Bodies* oft-times have the ill lucke to be sensually preferr'd, they find afterwards, the good fortune (when *Soules* live) to be vtterly forgotten. This it is hath made the most royall *Princes*, and greatest *Persons*, (who are commonly the *Personaters* of these *Actions*) not onely studious of Riches, and Magnificence in the outward Celebration, or Shew; (which rightly becomes them) but curious after the most high, and hearty *Inventions*, to furnish the inward parts: (and those grounded vpon *Antiquitie*, and solide *Learnings*) which, though their *Voyce* be taught to sound to present Occasions, their *Sense*, or dooth, or should alwayes lay holde on more remov'd *Mysteries*. And, howsoever some may squeamishly cry out, that all Endeavor of *Learning*, and *Sharpnesse* in these transitory

H Y M E N Æ I.

Devifes especially, where it steppes beyond their little, or (let me not wrong 'hem) no Braine at all is superfluous; I am contented, these fastidious *Stomachs* should leave my full Tables, and enioy at home, their cleane empty Trenchers, fittest for such airy Tasts: where perhaps a few *Italian Herbs*, pick'd vp, & made into a *Sallade*, may find sweeter acceptance, than al, the most norishing, and sound Meates of the world.

For these Mens palates, let not mee answere, O *Muses*. It is not my fault, if I fill them out *Nectar*, and they runne to *Metheglin*.

Vaticana bibant, si delectentur.

All the curtesie I can doe them, is to cry, againe;
Prætereant, si quid non facit ad stomachum.

As I wil, from the thought of them, to my better Subject.

ON the Night of the *Masques* (which were two, One of *Men*, the Other of *Women*) the *Scene* being drawne, there was first discovered an *Altar*; vpon which was inscribed, in Letters of Gold.

^a I. ^{oni.} O. ^{imæ.} M. ^{imæ.}
V N I O N I
S A C R.

a Mystically implying, that both It, the Place, and all the succeeding Ceremonies were sacred to Marriage, or

UNION; over which IVNO was præfident: to whom there was the like *Altar* erected, at *Rome*, as she was called IVGA IVNO, in the Street, which thence, was named *Iugarius*. See *Fest.* and, at which *Altar*, the *Rite* was to ioyn the married Paire with bands of silke, in signe of future Concord.

bearing

H Y M E N Æ I.

bearing a five *Tapers* of Virgine Waxe; Behinde ^a Those were them, One representing a *Bridegroom*: His ^b haire the *Quinque Cerei*, which short, and bound with party-coloured ribbands, ^c Plutarch in his and gold twist: His Garments purple, and white. ^d *Quæst. Roman.*

On the other hand, entred H Y M E N (the *God* of ^e *Marriage*) in a saffron-coloured Robe, his vnder-^f Vestures white, his Sockes yellow, a yellow Veile ^g The dressing of the *Bridegroom* (with of silke on his left arme, his Head crowned with ^h the *Antients*) *Roses*, and ⁱ *Marioram*, in his right hand a *Torch* ^j was chiefly noted in that, of ^k *Pine tree*. ^l *quod tondere-*

tur. lu. Sat. 6. l. amq; à *Tonsore magistro Pæteris*. And *Lucan. li. 2.* where he makes *Cato* negligent of the *Ceremonies* in Marriage, sayth, *Ille nec horrificam sancto dimovit ab ore Cesariem.* ^c See how he is called out, by *Catullus* in *Nupt. l. 1. & Manl. Cinge tempora floribus Suave olentis amaraci & c.* ^d For so I preserve the *Reading*, there, in *Catull. Pineam quate tedam*, rather than to change it *Spineam*; and mooved by the authoritie of *Virg. in Ciri*, where he sayes, *Prouba nec castos incendet Pinus amores.* and *Ovid. Fast. lib. 2. Expectet puros pinea teda dies.* Though I deny not, there was also *Spineateda*, which *Plinie* calles *Nuptiarum facibus auspiciatissimam. Nat. Hist. lib. 16. cap. 18.* and whereof *Sextus Pompeius Fest.* hath left so particular testimonie. For which, see the following Note.

After him ^e a *Youth*, attired in white, bearing ^f This (by the another Light, of *white Thorne*; vnder his arme, a ^g *Antients*) was litle wicker-*Flasket*, shut: Behind him two Others, ^h called *Camillus*, *quasi Minister* (for so that in white, the one bearing a *Distaffe*, the other a ⁱ signified in the *Spindle*. Betwixt these a *Personated Bride*, supported, her haire flowing, and loose, sprinckled with ^j and was one of the three, which by *Sex. Pompei.* were said to be *Patrimi & Matrini*, *Pueri prætenti tres, qui nubentem deducunt: Pnus, qui facem præfert ex spinâ albâ, Duo qui tenent nubentem.* To which conferre that of *Varr. lib. 6. de lingua Lat. Dicitur in nuptijs Camillus, qui Cumerum fere*: as also that of *Fest. lib. 3. Cumeram vocabant Antiqui vas quoddam, quod opertum in Nuptijs ferebant, in quo erant nubentis utensilia, quod & Camillum dicebant: id quod sacrorum Ministrum κάμλλον* appella-

bant.

thers

HYMENÆI.

^a *Auspices* were those that had fasted the married Couple; that wished the good luckes; that took care for the Dowry: and heard the professe that they came together, for the Cause of Children. *Iuven. Sat 10. Veniet cum signatoribus Auspex. And Lucan. lib. 2. Iunguntur taciti, contentiq; Auspice Bruto.* They were also stild *Pronubi, Proxeneta, Paranymphe.* ^b The Custome of Musike at Nuptials, is cleare in all *Antiquitie. Ter. Adel. Act. 5. Verum hoc mihi mora est, Tibicina, & Hymenæum qui cantent. And Claud. in Epithal. Ducant pervigiles carmina Tibia &c.*

thers Fleece hanging downe: Her Zone, or Girdle about her waste of white wooll, fastned with the *Herculean Knot.*

In the middst went the ^a *Auspices*; after them, two that sung, in severall colored filks. Of which, One bore the Water, the Other the Fire: Last of all the ^b *Musitians*, diversly attired, all crowned with *Roses*; and, with this *Song* beganne.

S O N G.

BId all profane away;
None here may stay
To view our Mysteries,
But, who themselves have beene,
Or will, in Time, be seene
The selfe-same Sacrifice.
For *UNION*, Mistris of these Rites,
Will be observ'd with Eyes,
As simple as her Nights.

Chorus.

{ Flie then, all profane, away,
Flie farre off, as hath the Day;
Night her Cortine doth display,
And this is *HYMENS* Holiday.

The

HYMENÆI.

The Song being ended, HYMEN presented himselfe formost; and, after some signe of Admiration, beganne to speake.

HYMEN.

WHat more than vsuall Light
(Throughout the Place extended)
Makes IVNO's Fane so bright!
Is there some greater Deitie descended?

Or raigne, on earth, those Powers
So rich, as with their beames
Grace VNION more than our's;
And bound her Influence, in their happier streames?

Tis so: This same is he,
The King, and Priest of Peace!
And that his Empresse, she,
That sits so crowned with her owne increase!

O you, whose better Blissess,
Have proov'd the strict embrace
Of VNION, with chaste kisses,
And seene it flowe so in your happy Race;

That know, how well it bindes
The fighting Seedes of Things,
Winnes Natures, Sexes, Mindes,
And ev'ry discord in true Musique brings:

*Sit now propitious Aydes,
To Rites, so duely priz'd;
And view two Noble Maydes,
Of different Sexe, to VNION sacrific'd.
In honour of that blest Estate,
Which all Good Mindes should celebrate.*

Here out of a *Microcosme*, or *Globe* (figuring Man) with a kind of contentious Musique, issued forth the first *Masque*, of eight Men, whole Names in order, as they were then Marshalled, by Couples, I have *Heraldry* enough to set downe.

- | | |
|----------------------|----------------------|
| 1 L. WILLOUGHBY. | SIR THOMAS HOWARD. |
| 2 LO. WALDEN. | SIR THOMAS SOMERSET. |
| 3 SIR JAMES HAY. | Ear. of ARVNDELL. |
| 4 Ear. of MONGOMERY. | SIR JOHN ASHLY. |

a That they
were personat-
ed in men,
hath (already)

These represented the foure ^a *Humors*, & foure *Affections*, all gloriously attired, distinguisht only,

come vnder some *Gramatical* exception. But there is more than *Gramar* to release it. For, besides that *Humores* and *Affectus* are both *Masculine in Genere*, not one of the *Specialls*, but in some Language is knowne by a *Masculine* word: Again, when their *Influences* are common to both *Sexes*, and more generally impetuous in the *Male*, I see not, why they should not, so, be more properly presented. And, for the *Allegory*, though here it be very cleare, and such as might well escape a *Candle*, yet because there are some, must complain of *Darknes*, that have but thick *Eies*, I am contented to hold them this *Light*. First, as in *Naturall Bodies*, so likewise in *Mindes*, there is no disease, or distemperature, but is caused either by som abounding *Humor*, or perverse *Affection*; After the same maner, in *Politike Bodies* (where *Order*, *Ceremony*, *State*, *Reverence*, *Devotion*, are Parts of the *Mind*) by the difference, or prædominant *Wil* of what we (*Metaphorically*) call *Humors*, and *Affections*, all things are troubled and confusd. These, therefore, were *Tropically* brought in, before *Marriage*, as disturbers of that *Mysticall Body*, and the *Rites*, which were Soule vnto it; that afterwards, in *Marriage*, being dutifully tempred by his *Power*, they might more fully celebrate the happines of such as live in that sweet *Vnion*, to the harmonious *Laws* of *Nature*, and *Reason*.

by

H Y M E N Æ I.

by their severall *Ensignes*, and *Colours*; And, dauncing out on the Stage, in their returne, at the end of their Daunce, drew all their swordes, offered to encompassse the *Altar*, and disturb the *Ceremonies*. at which H Y M E N troubled, spake,

H Y M E N.

Save, save the Virgins; Keepe your hallow'd Lights
Vntouch'd: And with their flame defend our Rites.
The foure vntempred Humors are broke out:
And, with their wild Affections, goe about
To ravish all Religion. If there be
A Power, like R E A S O N, left in that huge Bodie,
Or little World of Man, from whence these came,
Looke forth, and with thy bright and ^a numerous flame
Instruct their Darkenesse, make them know, and see,
In wronging these, they have rebell'd gainst thee.

^a Alluding to that opinion of Pythagoras; who held all Reason, all Knowledge, all Discourse of the Soule to be mere Number. See *Plut. de Plac. Phil.*

Hereat, R E A S O N seated in the top of the *Globe* (as in the braine, or highest parte of *Man*) figur'd in a venerable *Personage*, her haire white, and trayling to her waste, crowned with Lights, her Garments blew, and semined with Starres, girded vnto her with a white Bend, fill'd with *Arithmeticall* Figures, in one hand bearing a *Lampe*, in the other a bright *Sword*, descended, and spake.

R E A S O N.

Forbeare your rude attempt; what Ignorance
Could yeelde you so profane, as to advance
One thought in *Act*, against these *Mysteries*?

B 2

Are

HYMENÆI.

^a O' *ſylva*,
with the
Greekes value
the ſame, that
Ceremonia
with the La-
tines; and im-
ply all ſorts of
Rites: howſo-
ever (abufive-
ly) they have
beene made
particular to
Bacchus. See
ſerv. to that
of *Vir. Æneid.*
4. *qualis com-
motu excita
ſacris Thyas.*
^b *Mac. in ſom.*
Scipion. lib. I.

Are V^NION's ^b Orgies of ſo ſlender price?
She that makes Soules, with Bodies, mixe in Love,
Contracts the World in one, and therein Iove;
Is ^b Spring, and End of all Things: yet, moſt ſtrange!
Her ſelfe nor ſuffers Spring, nor End, nor Change.
No wonder, they were you, that were ſo bold;
For none but Humors and Affections would
Have dar'd ſo raſh a venture. You will ſay
It was your Zeale, that gave your powers the ſway;
And urge the maſqued, and diſguiſd pretence
Of ſaving Bloud, and ſucc'ring Innocence?
So want of Knowledge, ſtill, begetteth iarres,
When humorous Earthlings will controule the Starres.
Informe your ſelves, with ſafer Reverence,
To theſe myſterious Rites, whoſe myſticke ſenſe
REASON (which all things but it ſelfe) confounds)
Shall cleare unto you, from th'authentique grounds.

At this, the *Humors & Affections* ſheathed their
ſwordes, and retir'd amazed to the ſides of the
Stage, while HYMEN began to ranke the *Persons*,
and order the *Ceremonies*: And REASON proce-
ded to ſpeake.

REASON.

THe Paire, which doe each other ſide,
Though (yet) ſome ſpace doth them divide,
This happy Night muſt both make one
Bleſt Sacrifice, to V^NION.
Nor is this Altar but a Signe
Of one more ſoft, and more divine

The

HYMENÆI.

*The ^a Geniall Bed, where HYMEN keeps
 The solemn Orgies, voyd of sleepes:
 And wildest CVPID, waking, hovers
 With adoration 'twixt the Lovers.
 The Tead of white, and blooming Thorne,
 In token of increase is borne:
 As ^b also, with the omenous Light,
 To fright all Malice from the Night.
 Like are the ^c Fire, and Water set;
 That, ev'n as Moysture, mixt with Heate,
 Helpes every Naturall Birth, to life;
 So, for their Race, ioyne Man, and Wife.
 The ^d blushing Veyle shewes shamefastnesse
 Th'ingenuous Virgin should professe
 At meeting with the Man: Her Haire
 That ^e flowes so liberall, and so faire,
 Is shed with grey, to intimate
 She entreth to a Matrons state.
 For which those ^f Vtenfills are borne.
 And, that shee should not Labour scorne,
 Her selfe a ^g Snowie Fleece doth weare,
 And these her ^h Rocke and Spindle beare,
 To shew, that Nothing, which is good,
 Gives checke vnto the highest blood.
 The ⁱ Zone of wooll about her waste,
 Which, in contrary Circles cast,
 Doth meete in one ^k strong knot, that bindes,
 Tells you, so should all Married Mindes.*

*the Husband, at night, vntied in signe of good fortune, that hee might be happie in
 propagation of Issue, as Hercules was, who left seventie Children. See Fest. in rot.
 Cingul.*

*a Properly
 that, which
 was made rea-
 dy for the
 new-married
 Bride, and was
 calld Genialis,
 a Generandis
 liberis. Ser. in
 6. Æneid.*

*b See Ovid.
 Fast. lib. 6. Sic
 fatue, spinam,
 quâ tristes pel-
 lere posset A fo-
 ribus noxas, hæc
 erat alba, dedio.*

*c Plutarch. in
 Quæst. Rom.*

*And Var. lib. 4
 de ling. Lat.*

*d Plin. Nat.
 Hist. li. 21. ca. 8*

*e Pomp. Fest.
 Briss. Hott. de*

*Rit. Nup.
 f Var lib. 6. de*

*ling. Lat. and
 Fest. in Frag.*

g Fest. ibid.

*h Plutarch. in
 Quæst. Rom. &
 in Romul.*

*i Plin. Nat.
 Hist. li. 8. ca. 48*

*k That was
 Nodus Hercu-
 leanus, which*

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 Cingul.*

And lastly, these five Waxen Lights
 Imply Perfection in the Rites;
 For ^a Five the speciall Number is,
 Whence halow'd VNION claymes her blisse.
 As being all the Summe, that growes
 From the vnited strengths, of those
 Which ^b Male, and Female Numbers wee
 Do stile, and are First Two, and Three.
 Which, ioyned thus, you cannot sever
 In aquall partes, but One will ever
 Remaine as common; so we see
 The binding-force of Vnitie:
 For which alone, the peace-full Gods
 In Number, alwayes, love the oddes;
 And even partes as much despise,
 Since out of them all Discords rise.

^a Plutarch. in
 Quest. Rom.

^b See Mart.
 Capel. lib. 6. de
 Nupt. Phil. &
 Mer. in numero
 Pemade.

^c With the
 Greekes; IVNO
 was interpre-
 ted to be the
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 And so Macr.
 de som. Scipio.
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surnames her *Aeria*, of reigning there. ^d They were sacred to IVNO, in respect of
 their colors, and temper so like the *Aire*. Ovid. de Arte Amand. *Laudatas ostendit a-
 ves Iunonia pennas*. And Met. li. 2. *Habili Saturnia curru Ingreditur liquidum paronibus
 athera pictu*. ^e Shee was call'd *Regina IVNO* with the Latines, because shee was So-
 rer & Coniux IOVIS, *Deorum & hominum Regi*. ^f Reade Apul. describing her, in
 his 10. of the *Assè*.

HYMENÆI.

a *Fascia* of severall color'd filkes, set with all sorts of Jewelles, and raisd in the top with ^b *Lillies*, and *Roses*; In her right hand she held a Scepter, in the other a Timbrell, at her golden feete the ^c *Hide* of a Lion was placed: Round about her sate the Spirits of the ayre, in severall colours, making Musique, Above her the *Region of Fire*, with a continuall Motion, was seene to whirle circularly, and IUPITER standing in the Toppe (figuring the *Heaven*) brandishing his Thunder: Beneath her the *Raine-bowe*, IRIS, and, on the two sides eight Ladies, attired richly, and alike in the most celestiall colours, who represented her *Powers*, as she is the ^d *Gouvernesse* of *Marriage*, and made the second *Masque*. All which, vpon the discoverie, REASON made narration of.

After the manner of the antique *Bend*; the varied colors implying the severall mutations of the *Ayre*, as Showres, Dewes, Serenitie, Force of winds, clouds Tempest, Snow, Hayle, Lightning, Thunder, all which had their noises signified in his Timbrell: the faculty of causing these be-

ing ascribed to her, by *Virg. Æneid. lib. 4.* where he makes her say, *His ego nigrantem commissa grandine nimbum Desuper infundam, & conitru Cælum omne ciebo.* ^b *Lillies* were sacred to IVNO, as being made white with her milke, that fell vpon the earth, when LOVE tooke HERCVLES away, whome by stealth he had layd to her Breast: the *Rose* was also call'd *Iunonia*. ^c So was she figur'd at *Argos*, as a Stepmother insulting on the spoyles of her two Privigni, BACCHVS, and HERCVLES. ^d See *Virg. Æneid. lib. 4.* IVNONI ante omnes cui vincla iugalia cura: and in another place, *Dant signum prima & Tellus, & Pronuba IVNO: And Ovid. in Phill. Epist. IVNONEM-que terris que præsides alma Maritis.*

REASON.

And see, where IVNO, whose great Name
Is VNIO, in the Anagram,
Displays her glistering State, and Chaire,
As she enlightned all the Ayre!
Harke how the charming Tunes doe beate
In sacred Concords 'bout her seate!
And loe! to grace what these intend,

Eight

And lastly, these five Waxen Lights
Imply Perfection in the Rites;

^a Plutarch. in *Quest. Rom.* For ^a Five the speciall Number is,
Whence halow'd VNION claymes her blisse.

As being all the Summe, that growes
From the vnited strengths, of those

^b See Mart. *Capel. lib. 6. de Nupt. Phil. & Mer. in numero Pentade.* Which ^b Male, and Female Numbers wee
Do stile, and are First Two, and Three.

Which, ioyned thus, you cannot sever
In a quall partes, but One will ever

Remaine as common; so we see

The binding-force of Vnitie:

For which alone, the peace-full Gods

In Number, alwayes, love the oddes;

And even partes as much despise,

Since out of them all Discords rise.

Here, the vpper part of the Scene, which was all
of Cloudes, and made artificially to swell, and
ride like the Racke, beganne to open; and, the

^c With the *Greekes; IVNO* Ayre clearing, in the toppe thereof was discove-
was interpre- red ^c *IVNO*, sitting in a Throne, supported by two
ted to be the beautifull ^d *Peacockes*, her attire rich, and like a

And so *Macr. de som. Scipio. li. 1. c. 17.* calls ^e *Queene*, a ^f white Diademe on her head, from
her. *Mar. Cap.* whence descended a Veyle, and that bound with

surnames her *Aeria*, of reigning there. ^d They were sacred to *IVNO*, in respect of
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HYMNAL.

^a They were
all eight call'd
by particular
Surnames of
IVNO, ascri-
bed to her for
some peculiar
propertie in
Marriage, as
somewhere af-
ter is more fit-
ly declared.

*Eight of her Noblest Powers descend,
Which are ^a cnstil'd her Faculties,
That governe nuptiall Mysteries;
And weare those Masques before their faces,
Lest, dazzling Mortalls with their graces
As they approach them, all Mankind
Should be, like CVPID, stricken blinde.
These ORDER waytes for, on the ground,
To keepe, that you should not confound
Their measur'd steppes, which onely move
About th' harmonious sphere of LOVE.*

The names of the eight Ladies, as they were after
orderd (to the most conspicuous shew) in their
Daunces, by the rule of their statures; were the

Co. of MONGOMERY.	La. KNOLLES.
Mi. CI. SACKVILLE.	La. BERKLEY.
La. DOR. HASTINGS.	La. BLANCH SOMERSET.
Co. of BEDFORD.	Co. of RYTLAND.

Their Descent was made in two great Cloudes,
that put forth themselves severally, and (with one
measure of time) were seene to stoupe, & fall gent-
ly downe vpon the Earth. The maner of their Ha-
bites, came after some Statues of IVNO, no lesse ai-
rie, than glorious. The dressings of their Heades,
rare; so likewise of their Feete: and all full of splen-
dor, soveraignety, and riches. Whilst they were
descending, this Song was sung at the Altar.

SONG

HYMENÆI.

SONG.

THese, these are they,
Whom Humor and Affection must obey;
Who come to decke the geniall Bower,
And bring, with them, the gratefull Hower
That crownes such Meetings, and excites
The married Paire to fresh Delights:
As Courtings, Kissings, Coyings, Oths, & Vowes,
Soft Whisperings, Embracements, all the Ioyes,
And melting Toyes,
That chaster LOVE allowes.
CHO. Hast, hast, for HESPERVS his head down bowes.

The Song ended, they daunced forth in Paires,
and each Paire with a varied and noble grace; to
a rare and full Musique of twelve Lutes: led on by
ORDER, the Servant of REASON, who was, there,
rather a Person of Ceremony, than Vse. His vnder-
Garment was blew, his vpper white, and painted
full of Arithmetically, and Geometricall Figures; his
Hayre, and Beard long, a Starre on his forehead,
and in his hand a Geometricall Staffe: To whom,
after the Daunce, REASON spake.

REASON.

Convey them, ORDER, to their places,
And ranke them so, in severall traces,
As they may set their mixed Powers
Vnto the Musique of the Howers;
And THESE, by ioyning with them, know
In better temper how to flow:
Whilst I (from their abstracted Names)

HYMENÆI.

Report the vertues of the Dames.

First ^a **CVRIS** comes to decke the Brides faire Tresse.
^{at his Surname} **IVNO** receiv'd *Care of the oyntments* ^b **VNXIA** doth professe.
of the Sabines; ^c **IVGA**, her Office to make One of Twaine:
from them, ^d **GAMELIA** sees that they should so remaine.
the Romanes
gave it her: of *Faire* ^e **ITERDVCA** leades the Bride her way;
the Speare, *And* ^f **DOMIDVCA** home her steppes doth stay:
which (in the
Sabine tongue)

was called *Curis*, and was that, which they nam'd *Hasta Calibaris*, which had stuck in the Body of a slaine Sword-player, and wherewith the Brides Head was drest. whereof *Fest. in Voce Celibar.* gives these reasons, *Ut quemadmodum illa constuncta fueris cum corpore Gladiatoris, sic ipsa cum Viro sit; vel quia Matrona IVNONIS Curitis in tutela sit, quæ ita appellabatur à ferenda hasta: vel quod fortes viros genituras ominetur; vel quod nuptiali iure imperio viri subijcitur Nubens, quid Hasta summa armorum, & imperij est, &c.* To most of which *Plutarch* in his *Quæst. Rom.* consents, but addes a better in *Romul.* That when they divided the Brides haire with the poynt of the Speare, *συμβολὸν εἶναι τῷ μετὰ μάχης καὶ πολεμικῶς τὸν πρῶτον γάμον γενέσθαι*, it noted their first Nuptialles (with the Sabines) were contracted by force, and as with Enemies. Howsoever, that it was a Custome with them, this of *Ovid. Fast. lib. 2.* confirms. *Comat Virgineas hasta recurva comas.* ^b For the Surname of **VNXIA**, we have *Mart. Capel. his Testimony, De Nupt. Phil. & Mercur. libr. 2. quod vnctionibus præest:* As also *Servius, libro quarto Æneid.* where they both report it a Fashion with the Romanes, that before the new-married Brides entred the houses of their Husbandes, they adorned the Postes of the Gates with woollen Tawdries, or Fillets, and annoynted them with Oyles, or the fatte of Wolves, and Bores; being superstitiously posselt, that such Oyntments had the vertue of expelling Evilles from the Family: and thence were they called *Vxoies, quasi Vncores.* ^c Shee was named **IVGA**, *propter Iugum*, (as *Servius* sayes) for the yoke which was imposd, in Matrimony, on those that were married, or (with *Sen. Pomp. Fest.*) *quod luges sunt eiusdem iugi Pares, vnde & Coniuges.* or in respect of the Altar (to which I have declar'd before) sacred to **IVNO**, in *Vico Iugario.* ^d As shee was **GAMELIA**, in sacrificing to her, they tooke away the Gall, and threw it behinde the Altar; intimating, that (after Marriage) there shoulde be knowne, no Bitternesse, nor Hatred betweene the ioyned Couple, which might divide, or seperate them: See *Plutarch. Connub. Pra.* This Rite I have somewhere following touch'd at. ^e The Title of **ITERDVCA** shee had amongst them, *quod ad sponsi edes, sponsas comitabatur;* or was a Protectresse of their journey. *Mart. Capel. De Nupt. Philolog. & Mercur. libro secundo.* ^f The like of **DOMIDVCA**, *quod ad optatas domus duceret. Mart. ibid.*

^a **CINXIA**

H Y M E N Æ I.

^a CINCIA the Maid, quit of her Zone defends;
^b TELIA (for HYMEN) perfects all, and ends.

^a CINCIA, the
 same Author
 gives vnto
 her, as the De-

pendresse of Maydes, when they had put off their Girdle, in the Bridall Chamber; To which, Festus. *Cinxia Iunonis nomen sanctum habebatur in Nuptiis, quod initio Coniugij solutio erat Cinguli, quo nova Nupta erat cincta.* And Arnobius, a man most learned in their Ceremonies, lib. 3. advers. Gent. saith, *Functionibus superest Vnxia. Cingulorum Cinxia replicationi.* ^b TELIA signifies Perfecta, or, as some translate it, Perfection; with Iul. Pol. lib. 3. Onomast. *ἡ δὲ τέλεια valewes I V N O Preses Nuptiarum:* who sai h, the Attribute descends of τέλειος, which (with the Antients) signified Marriage, and thence, were they called τέλειος, that entred into that estate. Servius interprets it the same with G A M E L I A, *Æneid. 4. ad verb. Et Iunone secundā:* But it implies much more, as including the faculty to mature, and perfect; See the Greeke Scholiaste on Pind. Nem. in Hym. ad Thyæum *Πλὴν filium Argi. τέλειος δὲ ὁ γάμος διὰ τὸ καλὰ σκευάζειν τὴν τελειότητα τῷ βίῳ:* that is, Nuptials are therefore call'd τέλειος, because they effect Perfection of Life, and doe note that Maturity which should be in Matrimony. For before Nuptials, shee is called *I V N O παρθένος*, that is, *Virgo*; after Nuptials, τέλεια, which is *adulta*, or *Perfecta*.

By this time, the Ladies were payred with the Men; and the whole Sixteene rank'd foorth, in order, to daunce: & were with this Song provok'd.

S O N G.

NOW, now beginne to set
 Your spirits in active beate;
 And, since your Hands are met,
 Instruct your nimble Feete,
 In motions swift, and meete,
 The happy ground to beate:

Chorus. { Whilst all this Roofe doth ring,
 And ech discording String,
 With every varied Voyce,
 In V N I O N doth reioyce.

C 2

Here

Here, they daunced forth a most neate and curious Measure, full of *Subteltie* and *Device*; which was so excellently performed, as it seemed to take away that *Spirite* from the *Invention*, which the *Invention* gave to it: and left it doubtfull, whether the *Formes* flow'd more perfectly from the *Authors* braine, or their feete. The *Straines* were all notably different, some of them formed into *Letters*, very signifying to the Name of the *Bridgroom*, and ended in manner of a *Chaine*, linking hands: To which, this was spoken.

REASON.

a Mentioned by HOMER, *Iliad*. 9. which many have interpreted diversely: all Allegorically; *Plat.* in *Thaeteto*, vnderstands it to be the *Sunne*, which while he circles the worlde in his course, all

Such was the Golden Chaine let down from Hea-
And not those Linkes more even, (ven;
Then these: so sweetly temper'd, so combin'd.
By VNION, and refin'd.
Here no Contention, Envie, Griefe, Deceipt,
Feare, Iealousie have weight;
But all is Peace, and Love, and Faith, and Blisse:
What Harmony like this?
The Gall, behinde the Altar quite is throwne;
This Sacrifice hath none.

things are safe, and preserved: Others vary it. *Macrobius*, (to whose interpretation, I am specially affected in my Allusion) considers it thus: in *Som. Scip. libr. 1. cap. 14.* Ergo cum ex summo Deo mens, ex mente anima sit; anima vero & condatur, & vita compleat omnia quae sequuntur, cunctaque hic unus fulgor illuminet, & in universis appareat, ut in multis speculis, per ordinem positus, vultus unus; Cumque omnia continuis successiombus se sequantur, degenerantia per ordinem ad unum meandi: invenietur pressius intuenti a summo Deo usque ad ultimam rerum faciem una mutis se vinculis religans, & nusquam interrupta connexio. Et haec est Homeri Catena aurea, quam pendere de caelo in terras Deum iussisse commemorat. To which strength and evennesse of connexion, I have not absurdly likened this uniting of *Humors*, and *Affections*, by the sacred Powers of *Marriage*.

Now

HYMENÆI.

*Now no Affections rage, nor Humors swell;
But all composed dwell.*

*O IVNO, HYMEN, HYMEN, IVNO! who
Can merit with you two?*

*Without your presence, VENVS can doe nought,
Save what with shame is bought:*

*No Father can himselfe a Parent show,
Nor any House with prosp'rous Issue grow.*

*O then! What Deities will dare
With HYMEN, or with IVNO to compare?*

The speach being ended, they dissolv'd: and all
tooke forth other Persons, (Men, and Women,)
to daunce other Measures, Galliards, and Corranto's;
the whilst this Song importun'd them to a fit Re-
membrance of the Time.

SONG.

*Thinke, yet, how Night doth wast,
How much of Time is past,
What more then winged hast*

*Your selves would take,
If you were but to tast
The ioy, the Night doth cast
(O might it ever last)*

On this bright Virgin, and her happy Make.

Their Daunces yet lasting, they were the se-
cond time importun'd, by Speach.

HYMEN

C₃

REA

HYMENÆI.

REASON.

^a *Stella Veneris*, or *VENUS*, which when it goes before the *Sunne*, is call'd *Phosphorus*, or *Lucifer*;

when it followes, *Hesperus*, or *Noctifer* (as *Cat.* translates it.) See *Cic. 2. de Natur. Deor. Mar. Cap. de Nup. Phi. & Mer. lib. 8.* The nature of this starre *Pythagoras* first found out; and the present office *Claud.* expresseth in *Fescen. Attollens thalamis Idali-um iubar dilectus Veneri nascitur Hesperus.*

See, see! the bright^a *Idalian Starre*,
That lighteth Lovers to their Warre,
Complaines, that you her influence loose;
While thus the Night-sports you abuse.

HYMEN.

^b It was a Custome for the *Man* to stand there, expecting the approach of his *Bride*. See

The longing *Bridegroome*,^b in the *Porch*,
Shewes you againe, the bated Torch;
And thrice hath *IVNO*^c mixt her Ayre
With Fire, to sommon your repaire.

Hotto. de Rit. Nupt. ^c Alluding to that of *Virg. Æneid. 4. Prima & Tellus, & Pro-nuba IVNO Dant signum: fulsere ignes, & conscius ather Connubij, &c.*

REASON.

See, now she cleane withdrawes her Light;
And (as you should) gives place to Night:
That spreades her broad, and blackest wing
Vpon the world, and comes to bring

^d *Stat. in Epit. Fulcra, torosque dea, tenerum premis agmen Amorum.* And *Claud. in Epith.*

A^d thousand severall-colour'd Loves,
Some like Sparrowes, some like Doves,
That hop about the Nuptiall-Room, e
And flutt'ring there (against you come)
Warne the chaste Bowre, which^c *CYPRIA* strowes,
With many a Lilly, many a Rose.

Pennati passim pueri, quo quemq; vocavit umbra, iacent.

Both which, prove the Antients faind many *Cypids*. Reade also *Prop. Elc. 19. lib. 2.*
^e *VENUS* is so induced by *Stat. Claud.* and others, to celebrate Nuptialls.

HYMEN

HYMENÆI.

HYMEN.

Haste therefore, haste, and call, Away:
The gentle Night is prest to pay
The usurie of long Delights,
She owes to these protracted Rites.

At this, (the whole Scene being drawne againe,
and all cover'd with Cloudes, as a Night,) they
left off their entermixed Daunces, and return'd to
their first Places; where, as they were but begin-
ing to move, this Song, the third time, vrg'd them.

SONG.

O Know to end, as to beginne:
A Minutes losse, in Love, is sinne.
These Humors will the Night out wear
In their owne Pastimes here;
You doe our Rites much wrong,
In seeking to prolong
These outward Pleasures:
The Night hath other Treasures
Then these (though long conceald)
Ere day, to be reveal'd.
Then, know to end, as to beginne;
A Minutes losse, in Love, is sinne.

Here they daunc'd their last Daunces, full of ex-
cellent delight and change, and, in their latter
straine, fell into a faire Orbe, or Circle; REASON stan-
ding in the midst, and speaking.

REASON

HYMENÆA

REASON.

Here stay, and let your Sports be crown'd:
The perfectst Figure is the Round.
Nor fell you in it by adven^{ter},
When REASON was your Guide, and Center.

^a VENUS Gir-
dle, mention-
ed by Homer.
Il. ̄. which
was fain'd to
be variously
wrought with
the Needle,
and in it wo-
ven Love, De-
fire, Sweetnesse,
Soft Parlee,
Gracefulnesse,
Perswasion, &
all the Powers
of VENUS.

^b See the
words of Æ-
lius verus, in
Spartian.

^c So Cat. in
Nup. Inl. &
Manly hath it.
Viden', ut fa-
ces splendidas
quatiunt co-
mas? and by
and by after,
aureas quati-
unt comas.

This, this that beauteous^a Ceston is
Of Lovers many-coulor'd Blisse.
Come HYMEN, make an inner Ring,
And let the Sacrificers sing;
Cheare up the faint, and trembling Bride,
That quakes to touch hir Bridegroom's side:
Tell her, what IVNO is to LOVE,
The same shall she be to her Love;
His Wife: which we doe rather measure
^b A Name of Dignity, then Pleasure.
Vp Youths, hold up your Lights in ayre,
And shake abroad^c their flaming haire.
Now move united, and, in Gate,
As you (in paires) doe front the State,
With gratefull Honors, thanke his Grace
That hath so glorified the Place:
And as, in Circle, you depart
Link'd hand in hand; So, heart in heart,
May all those Bodies still remaine
Whom he, (with so much sacred paine)
No lesse hath bound within his Realmes
Then they are with the OCEANS streames.
Long may his VNION find increase
As hee, to ours, hath deign'd his peace.

With

HYMENÆI.

With this, to a soft straine of *Musique*, they
pac'd once about, in their *Ring*, every Payre ma-
king their Honors, as they came before the State:
and then dissolving, went downe in Couples, led
on by *HYMEN*, the *Bride*, and *Auspices* following,
as to the *Nuptiall Bowre*. After them, the *Mu-*
sicians with this *Song*, of which, then, onely one
Staffe was sung; but because I made it both in
Forme, and *Matter* to æmulate that kinde of
Poeme, which was call'd^a *Epithalamium*, and (by
the Auntients) vs'd to be song, when the *Bride*
was led into her Chamber, I have here set it down
whole: and doe hartily forgive their ignorance
whom it chanceth not to please. Hoping, that *Ne-*
mo doctus me iubeat Thalasionem verbis dicere non
Thalasionis.

^a It had the
name à *Tha-*
lamo, dictum
est autem,
θάλαμος
cubiculum *Nup-*
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παρὰ τὸ θά-
λειν ἅμα,
quod est simul
genialem vi-
tam agere. Scal.
in *Poet.*

EPITHALAMION.

Glad Time is at his point arriv'd,
For which Loves hopes were so long-liu'd.

Lead *HYMEN*, lead away;
And let no Obiect stay,
Nor Banquets, (but sweete kisses)
The Turtles from their Blissess.

^b Tis *CVPID* calls to arme;
And this his last Alarme.

^b This Poeme
had for the
most part *Ver-*
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larem. or *Carmen Amœbeum*; yet that not alwaies one, but oftentimes varied,
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1107

D

Shrinke

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ved.

1615

D

Shrinke

HYMENÆI.

Shrinke not, soft VIRGIN, you will love,
Anone, what you so feare to prove.

This is no killing Warre,
To which you pressed are;
But faire and gentle strife
Which Lovers call their Life.
Tis CVPID cries to Arme;
And this his last Alarme.

Helpe Youths, and Virgins, helpe to sing
The Prize, which HYMEN here doth bring,

And did so lately ^a rap
From forth the Mothers lap,
To place her by that side
Where she must long abide.
On HYMEN, HYMEN call,
This Night is HYMEN's all.

See, HESPERVS is yet in view!

What Starre can so deserve of you?

Whose light doth still adorne
Your Bride, that, ere the Morne,
Shall farre more perfect bee,
And rise as bright as Hee;
When ^b (like to him) her Name
Is chang'd, but not her Flame.

Hast, tender Lady, and aduenter;

The covetous House would have you enter,

That it might wealthy bee,
And you, her ^c Mistresse see:

^a The Bride was alwaies fain'd, to be ravish'd ex Gremio Matris; or (if she were wanting) ex proxima Necessitudine. because that had succeeded well to Romulus, who, by force gat Wives for him, and his, from the Sabines. See Fest. and that of Catul. Quis rapis teneram ad virum virginē.

^b When he is Phosphorus, yet the same

Star, as I have noted before. ^c At the entrance of the Bride, the Custome was to give her the Keyes, to signifie that she was absolute Mistresse of the Place, and the whole Disposition of the Familie at her Care. Fest.

Hast

HYMENÆI.

*Hast your owne good to meete;
And^a lift your golden feete
Above the Threshold, high,
With prosperous Augury.*

*Now, Youths, let goe your pretty armes;
The Place within chani's other charmes.*

*Whole showers of Roses flow;
And Violets seeme to grow,
Strew'd in the Chamber there,
As VENUS Meade it were.*

*On HYMEN, HYMEN call,
This Night is HYMEN's all.*

*Good Matrons, that so well are knowne
To aged Husbands of your owne,*

*Place you our Bride to night;
And^b snatch away the Light:
That^c she not hide it dead
Beneath her Spouse's Bed;
Nor^d he reserve the same
To helpe the funerall Flame.*

So, now you may admit him in;

The Act he covets, is no Sinne,

*But chaste, and holy Love,
Which HYMEN doth approve:
Without whose hallowing Fires
All Aymes are base Desires.*

*On HYMEN, HYMEN call,
This Night is HYMEN's all.*

*Now, free from Vulgar Spight, or Noysse,
May you enioy your mutuall ioyes;*

Now, You no Feare controules,

D 2

*a This was also
an other Rite;
that she might
not touch the
Threshold as
she entred, but
was lifted o-
ver it. Servius
saith, because
it was sacred
to VESTA.*

*Plut. in Quæst.
Rom. remem-
bers divers
causes. But
that, which I
take to come
nearest the
truth, was on-
ly the avoy-
ding of Sorce-
rous Drugs,
vs'd by Wit-
ches to be bu-
ri'd vnder that
Place, to the
destroying of
Mariage-A-
mitie, or the
Power of Ge-
neration. See*

*Alexand. in
Genialibu. and
Christ. Landus
vpon Catul.*

*b For this
looke Fæst. in
Voc. Repi.*

*c }
d } quo utroq;
mors propinqua
alterius vltimus
captari puta-*

But tur Fæst. ibid.

HYMNÆ I.

But Lippes may mingle Soules;
And soft Embraces binde,
To each, the others Minde:
Which may no Power untie,
Till One, or both must die.

And, looke, before you yeeld to slumber,
That your Delights be drawne past number;

“ Ioyes, got with strife, increase.

Affect no sleepy peace;
But keepe the Brides faire eyes
Awake, with her owne Cries,
Which are but Mayden-feares:
And Kisses drie such teares.

Then, Coyne them, twixt your Lippes so sweete,
And let not Cockles closer meete;

Nor may your Murmuring Loves
Be drown'd by ^a CYPRI'S Doves:
Let Ivie not so bind

As when your Armes are twin'd:
That you may Both, e're Day,
Rise perfect every way.

And, IVNO, whose great Powers protect
The Marriage-Bed, with good effect

The Labour of this Night
Blesse thou, for future Light;
And, Thou, thy happy charge,
Glad ^b GENIUS, enlarge:
That they may Both, e're Day,
Rise perfect every way.

^a A frequent
Surname of
VENUS, not of
the Place, as
CYPRIA; but
quod parere fa-
ciat, ἢ τὸ κυεῖν

παῖς ἔχουα.
Theop. Phur-
nut. and the
Grammarians
vpon Homer,
See them.

^b Deus Natu-
ra, sive gignen-
di. And is the
same in the
Male, as IV-

NO in the Female. Hence Genialis Lectus, qui nuptijs ſervitur, in honorem Genj.
Feſt. Genius meus, quia me genuit.

And

HYMENÆI.

*And a VENUS, Thou, with timely feede
(Which may their after-Comforts breede)*

*Informe the gentle Wombe;
Nor, let it prove a Tombe:
But, ere ten Moones be wasted,
The Birth, by CYNTHIA hasted.
So may they Both, ere Day,
Rise perfect everie Way.*

*And, when the Babe to light is showne,
Let it be, like each Parent, knowne;*

*Much of the Fathers Face,
More of the Mothers Grace:
And eyther Grand-Sires Spirit,
And Fame let it inherit.*

*That Men may blesse th' Embraces,
That ioyned two such Races.*

*Cease Youths, and Virgins, you have done;
Shut fast the Dore: And, as They soone*

*To their Perfection hast,
So may their ardors last.*

*So eithers strength out-live
All losse that Age can give:*

*And, though full Yeares be tolde,
Their Formes growe slowly olde.*

Hitherto extended the first Nights Solemnitie,
whose Grace in the Exequution left not
where to adde vnto it, with wishing: I meane,
(nor doe I court them) in those, that sustain'd the
Nobler parts. Such was the exquisit Performance,
as (beside the Pompe, Splendour, or what wee may

*aShe hath this
faculty given
her, by all the
Antients. See
Hom. Iliad. 8.*

*Lucret. in prim.
Vir. in 2. Ge-
org. &c.*

call *Apparrelling* of such *Presentments*) that alone (had all else beene absent) was of power to surprize with Delight, and steale away the *Spectators* from themselves. Nor was there wanting whatsoever might give to the Furniture, or *Complement*: eyther in riches, or strangeness of the *Habites*, delicacie of *Daunces*, Magnificence of the *Scene*, or divine Rapture of *Musique*. Onely the Envie was, that it lasted not still, or (now it is past) cannot by Imagination, much lesse Description, be recover'd to a part of that *Spirit*, it had in the gliding by.

Yet, that I may not vtterly defraud the *Reader* of his Hope, I am drawne to give it those brieft touches, which may leave behind some shadow of what it was: And first of the *Attires*.

That, of the Lords, had parte of it (for the fashion) taken from the *Antique Greeke Statue*; mixed with some *Moderne Additions*: which made it both gracefull, and strange. On their Heades they wore *Perfick Crowns*, that were with *Scroles of Gold-plate* turn'd outward; and wreath'd about with a *Carnation* and *Silver Net-lawne*: The one End of which hung carelesly on the left shoulder, the other was trick'd vp before in severall degrees of fouldes, betweene the Plates, and set with rich Jewelles, and great Pearle. Their Bodies were of *Carnation cloth* of silver, richly wrought, and cut to expresse the *Naked*, in maner of the *Greeke Tharax*; girt vnder the Breasts, with a broad *Belt* of *Cloth of Golde*, imbrodered, and fastned before with

HYMENÆI.

with Jewells : Their Labells were of *White Cloth* of silver, lac'd, and wrought curiously betweene, futable to the vpper halfe of their Sleeves ; whose nether partes , with their Bases , were of *Watchet Cloth* of Silver , chev'ron'd all over with Lace. Their Mantills were of severall colour'd filkes, distinguishing their Qualities, as they were coupled in payres; The first, *Skie colour*; The second, *Pearle colour*; The third, *Flame colour*; The fourth, *Taw-nie*; And these cut in leaves, which were subtilly tack'd vp, and imbrodered with *Oo's*, and between every ranke of Leaves, a broad silver Lace. They were fastned on the right shoulder, and fell Compasse downe the backe in gracious folds, and were againe tied with a round Knot , to the fastning of their Swords. Vpon their legges they wore *Silver Greaves*, answering in worke to their Labells; and these were their *Accoutrements*.

The Ladies *Attire* was wholly new, for the Invention, and full of Glory; as having in it the most true impression of a *Celestiall Figure* : The vpper part of *White Cloth* of Silver, wrought with *Iv-noes Birdes* and *Fruicts*; A loose vnder garment, full-gather'd, of *Carnation*, strip't with *Silver*, and parted with a *Golden Zone*; Beneath that, an other flowing Garment, of *Watchet Cloth* of Silver, lac'd with Gold : Through all which, though they were round, and swelling, there yet appear'd some touch of their delicate *Lineaments*, preserving the sweetenesse of *Proportion*, and expressing it selfe beyond expression. The *Attire* of their Heads, did

did answer, if not exceede; their Hayre being care-
 lessly (but yet with more art, then if more affected)
 bound vnder the circle of a rare, and rich *Coronet*,
 adorn'd with all variety, and choyce of Iewells;
 from the top of which, flow'd a trasparent *Veile*
 downe to the ground; whose verge, returning
 vp, was fastned to cyther side in most sprightly
 Manner. Their shooes were *Azure*, and Gold, set
 with Rubies, and Diamonds; so were all their
 Garments: and euery part abounding in Orna-
 ment.

No lesse to be admir'd, for the Grace, and
 Greatnesse, was the whole *Machine* of the *Specta-
 cle*, from whence they came: the first part of which
 was a ΜΙΚΡΟΚΟΣΜΟΣ, or *Globe*, filld with *Coun-
 treys*, and those guilded; where the *Sea* was ex-
 prest, heightned with siluer waues. This stooode,
 or rather hung, (for no *Axell* was seene to sup-
 port it) and turning softly, discoverd the first
Masque, (as we have before, but too runningly
 declar'd) which was of the *Men*, sitting in faire
Composition, within a *Mine* of severall Mettalls: To
 which, the Lights were so plac'd, as noe one was
 seene; but seemed, as if onely *Reason*, with the
 splendor of her Crowne, illumin'd the whole
 Grot.

On the sides of this (which began the other
 part) were placed two great *Statues*, fayn'd of
 Gold, one of *Atlas*, the other of *Hercules*, in varied
 postures, bearing vp the Cloudes, which were of
Relene, embossed, and tralucent, as Naturalls: To
 these,

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these, a Cortine of painted Cloudes ioyned, which reach'd to the vpmost Roofe of the Hall; and sodainely opening, reveal'd the three *Regions* of *Ayre*: In the highest of which, late *Ivno*, in a glorious Throne of Gold, circled with *Comets*, and fiery *Meteors*, engendred in that hot and dry *Region*; her Feete reaching to the lowest, where was made a *Rainebow*, and within it, *Musitians* seated, figuring *Ayry* Spirits, their habits various, and resembling the seuerall colours, caused in that part of the *Ayre* by reflexion. The midst was all of darke and condensed Cloudes, as being the proper Place where *Rayne*, *Hayle*, and other watry *Meteors* are made; out of which two concave Clouds, from the rest, thrust forth themselves (in nature of those *Nimbi*, wherein, by *Homer*, *Virgill*, &c. the *Gods* are fain'd to descend) and these carried the eight *Ladies*, over the heads of the two ^a *Termes*; who (as the *Engine* mov'd) seem'd also to bow themselves (by vertue of their shadowes) and discharge their shoulders of their glorious burden: when, having set them on the Earth, both they, and the Cloudes gather'd themselves vp againe, with some rapture of the *Beholders*.

a *Atlas*, and *Hercules*, the Figures mentioned before.

But that, which (as above in place, so in the beauty) was most taking in the *Spectacle*, was the *Spheare* of *Fire*; in the top of all, encompassing the *Ayre*, and imitated with such art, and industry, as the *Spectators* might discern the Motion (all the time the *Shewes* lasted) without any Moover: and, that so swift, as no Eye could distinguish any Colour

E

of

of the Light, but might forme to it selfe five hundred severall hewes, out of the tralucent Body of the *Ayre*, obiected betwixt it, and them.

And this was crown'd with a statue of *Ivpiter*, the *Thunderer*.

The *Designe*, and *Act* of all which, together with the *Device* of their *Habits*, belongs properly to the Merit, and Reputation of Maister *YNYGO IONES*; whom I take modest occasion, in this fit place, to remember, lest his owne worth might accuse mee of an ignorant neglect from my silence.

And here, that no mans Deservings complain of iniustice (though I should have done it timelier, I acknowledge) I doe for honours sake, and the pledge of our Friendship, name Ma. *ALPHONSO FERABOSCO*, a Man, planted by himselfe, in that divine *Spheare*; & mastring all the spirits of *Musique*: To whose iudiciall Care, and as absolute Performance, were committed all those Difficulties both of *Song*, and otherwise. Wherein, what his Merit made to the *Soule* of our *Invention*, would aske to be exprest in Tunes, no lesse ravishing then his. *Vertuous* friend, take well this abrupt testimonie, and thinke whose it is: It cannot be Flatterie, in me, who never did it to *Great ones*; and lesse then Love, and Truth it is not, where it is done out of *Knowledge*.

The *Daunces* were both made, and taught by Maister *THOMAS GILES*; and cannot bee more approv'd, then they did themselves: Nor doe I want the will, but the skill to commend such *Subtilties*

HYMENÆI.

tilties; of which the *Spheare*, wherein they were acted, is best able to iudge.

What was my part, the Faults here, as well as the Vertues must speake.

Mutare dominum nec potest Liber notus.

ON the next Night, whose Solemnitie was of *Barriers*, (all mention of the former, being vtterly remo'vd, and taken away) there appeared, at the lower end of the *Hall*, a Mist made of delicate perfumes; out of which (a Battaile being sounded vnder the Stage) did seeme to breake foorth two *Ladies*, the one representing *TRUTH*, the other *OPINION*: but both so alike attired, as they could by no Note, be distinguish'd. The colour of their Garments were blew, their Socks White; They were crowned with wreathes of Palme, and in their hands, each of them sustain'd a Palm-bough. These, after the Mist was vanished, began to examine each other curiously with their eyes, and approaching the State, the one expostulated the other in this manner.

T R U T H.

WHo art thou, thus that imitat'st my Grace,
In Steppes, in Habite, and resembled Face?

O P I N I O N.

Grave^a Time, and Industry my Parents are;
My Name is *TRUTH*, who through these sounds of War

• Truth is
fain'd to be
the Daughter
SATVRNE;

who indeede, with the Auntients was no other than *TIME*, and so his name alludes,
Κρόνος. *Plut. in Quæst.* To which conferre the Greeke Adage, *ἀγχι δὲ πρὸς ποῦς τὴν ἀλήθειαν χρόνος.*

HYMENÆI.

*(Which figure the wise Mindes discursive fight)
In Mists by Nature wrapt, salute the Light.*

TRUTH.

*I am that TRUTH, thou some illusive Spright;
Whome to my likeness, the blacke Sorceresse Night
Hath of these drie, and empty fumes created.*

OPINION.

*Best Herald of thine owne Birth, well related:
Put me and mine to prooffe of wordes, and facts,
In any Question this faire Houre exacts.*

TRUTH.

*I challenge thee, and fit this Time of Love,
With this Position, which TRUTH comes to prove;
That the most honor'd state of Man and Wife,
Doth farre exceede th'insociate Virgin-Life.*

OPINION.

*I take the adverse part; and she that best
Defends her side, be TRUTH by all confest.*

TRUTH.

■ Hippocrat. in
a certaine E-
pistle to Phi-
lopoem. descri-
beth her, Mu-
liorem, quæ non
mala videatur,
sed audacior
aspectu & con-
citator. To
which, Casare
Ripa in his
Iconolog. allu-
deth, in these
wordes, Far-
cia, ne bella, ne
dispiaculo,
&c.

*It is confirm'd. With what an equall brow
To TRUTH, ^a OPINION's confident! and how,
Like TRUTH, her Habite shewes to sensuall Eies!
But whosoe're thou be, in this disguise,
Cleare TRUTH, anone, shall strippe thee to the heart;
And shew how mere Phantasticall thou arte.
Know then, the first Production of Things,
Required Two; from meere One nothing springs:
Without that knot, the Theame thou gloriest in,
(Th'unprofitable Virgin) had not bin.
The Golden Tree of Marriage began
In Paradise, and bore the fruit of Man;*

On

HYMENÆI.

On whose sweete branches Angells sate, and sung,
And from whose firme roote all Societie sprung.
Love (whose strong Vertue wrapt Heav'ns soule in
And made a Woman glory in his Birth) (Earth,
In Marriage, opens his inflamed Breast;
And, lest in him Nature should stifled rest,
His geniall fire about the world he dartes; (Hearts.
Which Lippes with Lippes combines, and Hearts with
Marriage Loves Object is, at whose bright eies
He lights his Torches, and calls them his Skies.
For her, he wings his shoulders; and doth flie
To her white bosome, as his Sanctuary:
In which no lustfull Finger can profane him,
Nor anie Earth, with blacke Eclipses wane him.
She makes him smile in sorrowes, and doth stand
Twixt him, and all wants, with her silver hand.
In her soft Lockes, his tender Feete are tied;
And in his Fetters he takes worthy pride.
And as Geometricians have approv'd
That Lines, and Superficies are not mov'd
By their owne forces, but doe follow still
Their Bodies motions; so the selfe lov'd Will
Of Man, or Woman should not rule in them;
But each with other wear the Anademe.
Mirrors, though deckt with Diamants, are noght worth,
If the like Formes of Things they set not forth;
So Men, or Women are worth Nothing, neyther,
If eithers Eyes and Hearts present not either.

OPINION.

Untouch'd Virginitie, Laugh out; to see
Freedome in Fetters plac'd, and urg'd 'gainst thee.

What Griefes lie groaning on the Nuptiall Bed?
What dull Satietye? In what sheetes of Lead
Tumble, and toss the restless Married Paire,
Each, oft, offended with the Others aire?
From whence springs all-devouring Avarice,
But from the Cares, which out of Wedlocke rise?
And, where there is in Lifes best-tempredd Fires
And End, set in it selfe to all desires,
A settled Quiet, Freedome never checkt,
How farre are Married Lives from this effect?
^a EVRIPUS, that beares Shippes, in all their pride,
Gainst roughest Windes, with violence of his Tide,
And ebbes, and flowes, seven times in every day,
Toyles not more turbulent, or fierce then they.
And the, what Rules Husbands prescribe their Wives!
In their Eyes Circles, they must bound their Lives.
The Moone, when farthest from the Sunne she shines,
Is most refulgent; nearest, most declines:
But your poore Wives farre off must never come,
But wast their Beauties, neare their Lords, at home:
And when their Lords range out, at home must hide
(Like to beg'd Monopolies) all their Pride.
When their Lords list to feede a sexious Fit
They must be serious; when to shew their Wit
In Iests, and Laughter, they must laugh, and iest;
When they wake, wake, and when they rest, must rest.
And to their Wives Men give such narrow scopes,
As if they meant to make them walke on Ropes:
No Tumblers bide more perill of their Necks
In all their Tricks; Then Wives in Husbands Checks.
Where Virgins, in their sweete, and peacefull State

^a A narrow
Sea, betweene
Aulis, a Port
of Boeotia, and
the Isle Eu-
bea. See Pom-
Mela. lib. 2.

Have

HYMENÆI.

*Have all things perfect, spinne their owne free Fate;
Depend on no proud Second; are their owne
Center, and Circle; Now, and alwaies One.
To whose Example, we doe still beare nam'd
One God, one Nature, and but one World fram'd,
One Sunne, one Moone, one Element of Fire,
So, of the Rest; One King, that doth inspire
Soule, to all Bodies, in this royall Spheare:*

TRUTH.

*And where is Mariage more declar'd, then there?
Is there a Band more strict, then that doth tie
The Soule, and Body in such unity?
Subiects to Soveraignes? doth one Mind display
In th' ones Obedience, and the others Sway?
Beleeve it, Mariage suffers no compare,
When both Estates are valed, as they are.
The Virgin were a strange, and stubborne Thing,
Would longer stay a Virgin, then to bring
Her selfe fit use, and profit in a Make.*

OPINION.

*How she doth erre! and the whole Heav'n mistake!
Looke how a Flower, that close in Closes growes,
Hid from rude Cattell, bruised with no Ploughes,
Which th' Ayre doth stroke, Sun strengthen, Showers
It many Youths, & many Maids desire; (shoot higher,
The same, when cropt by cruell hand is wither'd,
No Youths at all, No Maydens have desir'd:
So a Virgin, while vutouch'd she doth remaine,
Is deare to hers; but when with Bodyes stayne
Her chaster Flower is lost, she leaves to appeare
Or sweete to Yong Men, or to Maydens deare.*

That

HYMENÆI.

*That Conquest then may crowne me in this Warre,
Virgins, O Virgins fly from HYMEN farre.*

TRUTH.

*Virgins, O Virgins, to sweete HYMEN yeeld,
For as a lone Vine, in a naked Field,
Never extols her branches; never beares
Ripe Grapes, but with a headlong heavinesse weares
Her tender bodie, and her highest sproote
Is quickly levell'd with hir fading roote;
By whom no Husband-men, no Youths wil dwell;
But if, by fortune, she be married well
To th' Elme, her Husband, many Husband-men,
And many Youths inhabite by her, then:
So whilst a Virgin doth, vntouch't, abide
All vnmanur'd, she growes old, with hir pride;
But when to equall Wedlocke, in fit Time,
Her Fortune, and Endeavor lets her clime
Deare to her Loue, and Parents she is held.
Virgins, O Virgins, to sweete HYMEN yeeld.*

OPINION.

*These are but words; hast thou a Knight will trie
(By stroke of Armes) the simple Veritie?*

TRUTH.

*To that high prooffe I would haue dared thee.
Ile strait fetch Champions for the Brides and Mee.*

OPINION.

The like will I do for Virginitie.

Here, they both descended the Hall, where at
the lower end, a March being sounded with
Drums and Phifes, there entred (led forth by
the

HYMENEI.

the *Earle of Nottingham*, who was *Lord high Constable* for that night, and the *Earle of Worcester*, *Earle Marshall*) sixteene Knights, Armed, with Pikes, and Swords; their Plumes, and Colours, *Carnation and White*, all richly accoutred, and making their Honors to the *State*, as they march'd by in Paires, were all rank'd on one side of the Hall. They plac'd, Sixteene others alike accoutred for Riches, and Armes, onely that their Colours were varied to *Watchet*, and *White*; were by the same *Earles* led vp, and passing in like manner, by the *State*, plac'd on the opposite side. Whose Names (as they were given to me, both in Order, and *Orthographie*) were these.

TRUTH.

Duke of LENNOX.
Lo. EFFINGHAM.
Lo. WALDEN,
Lo. MOUNTAEGLE.
Sir THO. SOMERSET.
Sir CHAR. HOWARD.
Sir JOHN GRAY.
Sir THO. MOVNSON.
Sir JOHN LEIGH.
Sir ROB. MAVNSELL.
Sir EDVV. HOWARD.
Sir HEN. GOODYERE.
Sir ROGER DALISON.
Sir FRAN. HOWARD.
Sir LEVV. MAVNSELL.
M^r. GYNTERT.

OPINION.

Earle of SUSSEX.
Lo. WILLOUGHBY.
Lo. GERRARD.
Sir ROB. CAREY.
Sir OL. CRUMVEL.
Sir WIL. HERBERT.
Sir ROB. DREVRY.
Sir WI. WOODHOUSE.
Sir CAREY REYNOLDS.
Sir RIC. HOUGHTON.
Sir WIL. CONSTABLE.
Sir THO. GERRARD,
Sir ROB. KYLLEGREVV.
Sir THO. BADGER.
Sir THO. DUTTON.
M^r. DIGBIE.

F

By

By this time, the Barre being brought vppe,
TRUTH proceeded.

TRUTH.

*Now ioyne; and if this varied Triall faile,
To make my Truth in Wedlocks praise prevaile,
I will retire, and in more power appeare;
To cease this strife, and make our Question cleare.
Whereat OPINION insulting, followed her with
this speech.*

OPINION.

*I, Doe: it were not safe thou shouldst abide:
This speakes thy Name, with shame to quit thy side.*

Heere the *Champions* on both sides address
themselves for fight, first Single; after Three to
Three: and performed it with that alacritic, and
vigor, as if *MARS* himselfe had beene to triumph
before *VENUS*, & invented a new *Musique*. When,
on a sodaine, (the last Six having scarcely ended) a
striking Light seem'd to fil all the Hall, and out of
it an *Angell* or *Messenger of Glorie* appearing.

ANGEL.

P*Rinces, attend a tale of height, and wonder.
TRUTH is descended in a second Thunder,
And now will greete you, with Iudiciall state,
To grace the Nuptiall part in this debate;
And end with reconciled hands these warres.*

*Vpon her head she wears a Crowne of Starres,
Through which her orient Hayre waves to her wast,
By which beleeving Mortalls hold her fast,
And in those golden Chordes are carried even*

Till

HYMENÆI.

*Till with her breath she blowes them up to Heavens.
 She weares a Roabe enchas'd with Eagles Eyes,
 To signifie her sight in Mysteries;
 Upon each shoulder sits a milke white Dove,
 And at her feete doe witty Serpents move:
 Her spacious Armes doe reach from East to West,
 And you may see her Heart shine through her breast.
 Her right hand holds a Sunne with burning Rayes,
 Her left a curious bunch of golden Kayes,
 With which Heav'n Gates she locketh, and displays.
 A Cristall Mirror hangeth at her brest,
 By which mens Consciences are search'd, and drest:
 On her Coach wheeles Hypocrisie lies ract;
 And squint-eyd Slander, with Vaine-Glory backt
 Her bright Eyes burne to dust: in which shines Fate.
 An Angel ushers hir triumphant Gate,
 Whilst with her fingers Fannes of Starres she twists,
 And with them beates backe Error, clad in mists.
 Eternall Vnity behind her shines
 That Fire, and Water, Earth, and Ayre combines.
 Her voyce is like a Trumpet lowd, and shrill,
 Which bids all sounds in Earth, and Heav'n be still.
 And see! descended from her Chariot now,
 In this related Pompe she visits you.*

TRUTH.

Honor to all, that Honor Nuptialls.
 To whose faire Lot, in iustice, now it falls,
 That this my Counterfeit be here disclos'd,
 Who, for Virginitie hath her selfe oppos'd.
 Nor, though my Brightnesse doe undoe her Charmes,
 Let these her Knights thinke, that their equall Armes

Are wrong'd therein; " For Valure wins applause
" That dares, but to maintaine the weaker Cause.
And Princes, see, tis meere OPINION,
That in TRUTH's forced Robe, for TRUTH hath gone!
Her gaudy Colours, peec'd, with many Folds,
Shew what uncertainties she ever holds:
Vanish Adult'rate TRUTH, and never dare (are.
With proud Maydes prayse, to prease where Nuptialls
And Champions, since you see the Truth I held,
To Sacred HYMEN, reconciled, yeeld:
Nor, (so to yeeld,) thinke it the least Despight
" It is a Conquest to submit to Right.

This Royall Iudge of our Contention
Will prop, I know, what I have under gone;
To whose right Sacred Highnesse I resigne
Low, at his feete, this Starry Crowne of mine,
To shew his Rule, and Iudgement is diuine;
These Doves to him I consecrate withall,
To note his Innocence, without spot, or gall;
These Serpents, for his Wisedome: and these Rayes,
To shew his piercing Splendor; These bright Keyes,
Designing Power to ope the ported Skies,
And speake their Glories to his Subiects Eyes.
Lastly, this Heart, with which all Hearts be true:
And TRUTH in him make Treason ever rue.

With This, they were led forth, hand in hand,
reconciled, as in Triumph: and thus the Solemnities ended.

Vivite concordas, & nostrum discite munus.

